Red Book Years (1968 – 72, in a Paris sequence with Mao's Cultural Revolution)
Alain Badiou and Sylvain Lazarus

I. Sequences as real periodization even of Long March 40 years, a lesson on Communism as based on sequences and that in fact 100 years is minimum for the State and Revolution debate today and that in fact minimal planning life, health and daily bread is in fact 500 years – as we argued in Longevity modes of production (Badiou)

In fact we love the simple Chinese character and words from Mao in Cultural Revolution. We receive it in simple love for the Red character of the works and writings of Mao, of which I have read Fan Wenlan.

In the red sense at this sequence in 1968, we plan a 500 year life. The obstacle in the real sense of Lacan is another revolution in Indian Naxalbari which is bound to happen, we force.

II. Sequence point by Lazarus

In fact I develop an alternate approach than Badiou who then lapses the 500 years to in fact one geological scope as German Idealism which then is finally based on the idea of botanist Red Books being talked about he picks up which means let 100 flowers blossom in fact on the fact of natural ecology and aging becoming younger as in fact the meaning of longevity proven in mode of production debates. Just the naïve sense of Chinese character being picto-graphic which means like a picture the years are cinematic and even real about cinema by Godard being empirical proof in Red conversations in Paris with even Deleuze.

My point is therefore the symmetric opposite – that sequences happen – just May 68 – 72 as we argue. And that in the sequence there is real politics and real happenings, like direct democracy factory wild-cat strikes.

Therefore be close to real politics, and that is Red. We mean be red. Be about red answers and Red dialogue in Plato –

Plato dissects the Republic with a crisis of aging – I ask for a cure that is lasting and infinite. I replace the longevity with the argument lived life and happiness if one proves that years are based on dearness of life – which means real lived life.

I call that sequence based proceedings in fact only a sequence matters – innovations must be defended in sequences – the long geological scope is only therefore an episteme, segmented into sequences after sequences

with period gaps which means that in the mediating lived period one is preparing a tea commune and then it happens – the Event.

This means the long scope is only 100 sequences and mediating lived experience of mobilization.

We can call this with Sartre – the fused idea of a geological scope of a billion years, perhaps 20, 000 seqeunces then – which is segmentation from Foucault.

That in fact it is episteme in that sense of lived active politics throughout. Live in politics. Red coversations are like this.

Thank you, Alain Badiou.